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LIGHT ARISING IN DARKNESS TO
THE UPRIGHT.

*Unto the upright, there ariseth
light in darkness.* Ps. cxii. 4.

It did not enter into the schemes of the Almighty, to exempt, even his most faithful servants, from the calamities of this troubled state of existence. With regard to temporal afflictions, "all things come alike to all: there is one event to the righteous and to the wicked;" and this indiscriminate dispensation of good and evil among the sons of men, without any particular regard to their deserts, is one of those arguments for a future state of rewards and punishments, discoverable by unassisted reason, which it is impossible to set aside. The judge of all the earth will most assuredly *do right*; but how his righteous judgements can be brought to pass without punishing the wicked in a future world, who have not been punished in this, and rewarding the righteous who have not been rewarded here, is a mystery too great to be understood, and it certainly cannot be believed without a special revelation.

It is nevertheless true, that the righteous have supports under the calamitous events of the present world, which the wicked have not. There is the habitual reliance on the faithfulness of God; the persuasion that he does not willingly afflict or grieve the children of men;

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the conviction that all things shall work together for good to them that love God; and that, long and dark as the night may be, day will come at last, and a light arise which shall no more go down forever. But when trouble comes on a man who is not habitually stayed on his Maker, it comes like "a strong man armed;" there is no place of refuge at hand; no present support, and often, no prospect of a speedy termination of the night.

But, "unto the upright, there ariseth light in darkness." The commentary of Bishop Horne on this passage, is at once so beautiful and judicious, that I cannot do better than to adopt it as the basis of the present remarks. "While we are on earth," says he, "we are subject to a threefold darkness; the darkness of error, the darkness of sorrow, and the darkness of death. To dispel these, God visiteth us by his word, with a threefold light; the light of truth, the light of comfort, and the light of life."

1. In the first place, we are subject to the *darkness of error*.

It would lead us into a wider field of discussion than we now propose to occupy, to investigate the causes of error in general; and we shall therefore confine ourselves to the statement of some of those causes which give birth to *religious* error, compared with which, all other kinds are of subordinate importance.

A most obvious source of mistaken views in religion, is, the hasty

ness with which men make up their religious opinions, while their knowledge of the subject is very imperfect. If, from any cause, they have unhappily taken up a *prejudice* against any article of doctrine or duty, the matter is rendered still worse. Ignorance is of itself, sufficiently prolific of error; but when ignorance and *prejudice* combine to enthrall the spirit, nothing but a miracle of grace can dispose it to the reception of truth. When I speak of ignorance as the source of religious error, I do not exclusively mean that ignorance of general subjects, which belongs to uneducated minds. I include also, that ignorance of the truths of religion, which is often found in minds of a high order, enriched by science, and eminent in professional attainments; for it is true of religious opinions, as well as of any other opinions, that they cannot be correctly formed without study. "Ye do err, *not knowing the Scriptures*," may be said to an accomplished philosopher, with no less propriety than to one who is a stranger to polite learning; for divine truth is as little accessible to the one as to the other, while they seek to approach it through any other medium than that of Revelation.

But there is danger, also, of being led away from the simplicity of truth, by a narrow, partial, or sectarian mode of education. Men often adopt from their teachers, a set of technical phrases and expressions, descriptive of opinions peculiar to a sect, but constituting in their opinion, the very marrow of theology. By hearing these often rehearsed from the pulpit, and an implicit belief in them urged as most necessary to salvation, they come to consider them of more importance than they really possess, even on the supposition of their truth; while the plain and fundamental rules of the Gospel

which are infinitely more important, are thrown comparatively into the shade. In this way, distorted views of some subjects, and erroneous views of others, are early formed, and ever afterwards cherished. Thus is truth shut out by a double wall of ignorance and *prejudice*, which no efforts at instruction can afterwards surmount.

To these causes of error, we are obliged to subjoin another, which bears no little sway in minds of a certain cast, and is perhaps even more invincible than those already mentioned. The vanity of wishing to appear more knowing than the rest of the world, leads many to the rejection of truths, which have been ever held as sacred by the wisest and best of mankind, and to adopt errors which they would never have embraced, if there were none to applaud or censure. The passion for fame is so strong in some, that they will avow any opinion however strange, for the sake of notoriety; and to gain themselves a reputation in the world, would demolish, if they could, the rock of ages, on which our dearest hopes of immortality are built. This feverish longing after distinction, is precisely the same in character, with that which induced Erostratus to fire the temple of Diana at Ephesus, in the night on which Alexander of Macedon was born, that he might render his fame immortal. This affectation of independence—this ambition to be thought superior to vulgar errors and popular prejudices, has itself been the root of more errors than bigotry ever proposed to the faith of mankind, or credulity ever embraced. It is indeed an inseparable bar to the admission of truth in general, and an effectual barrier against the progress of *religious* knowledge in particular. To a person possessed of this spirit, the circumstance that any particular doctrine is taught by the ambassa-

dors of Christ, and taught from the Bible, and *heard by the common people gladly*, is almost a sufficient reason for rejecting it; while opinions, which have little to recommend them but their strangeness, are entertained with avidity.

But there is still another source of error, from which the most upright minds are not free, neither indeed can they be, while we dwell in this state of imperfection. "Here we see through a glass, darkly." With all the aid we receive from Revelation, we are not able in every case, to form our judgements without the possibility of error, although an upright and enlightened mind will generally be secure from committing mistakes of any formidable magnitude. The best are sometimes liable to be swayed by prejudice; to have their understanding darkened by ignorance, or clouded by passion; to say nothing of its original weakness, which is to be numbered among the consequences of the fall. It is however, generally true, that men *understand* their duty much better than they *practice* it; and that the effects of original sin are more clearly perceived in the derangement of the affections, than in the shock which the reasoning faculties have sustained by the fall.

While to the darkness of pride, and prejudice, and vanity, no comfortable assurance of illumination is exhibited, it is otherwise with the humble and devout suppliants at the shrine of wisdom, who desire nothing more ardently than to be guided by the counsel of the Most High. Unto such "ariseth light in darkness." Without presuming that they will be favoured with any *extraordinary* illumination, we may be sure they will receive such assistance as is proportioned to their necessities, and be kept from falling into errors which would prove fatal to their peace. It was the assurance of our Saviour,

that if "any man will do the will of God, he shall know the doctrine whether it be of God;" which contains an implied promise of divine aid in the discovery of truth, to those who will prepare themselves for its reception, by cherishing a teachable spirit.

"God visiteth us," says our Commentator, "by his word, with the light of truth." The upright man well knows the value of his Bible, and refers to it as to an oracle for the decision of every point of doctrine or duty. It is growing too much the habit to talk of the *reasonableness* of one doctrine and another, and to decide questions of the deepest importance, with all the confidence of Omniscience, without "searching the Scriptures, to see whether these things are so." The upright man goes first to his Bible, to see *what God hath said*; he exercises his reason in its fullest extent, to ascertain the *meaning* of what God hath said; and having once ascertained it, he then concludes it reasonable, *because* it is the inspiration of the Almighty. So far from decrying the use of reason, no man exercises it so deeply as he does, and none to so good a purpose. None aims at the attainment of so high a standard of reason; for the foolishness of God, or that which men esteem such, is as much wiser than men, as his weakness is stronger than men.

2. While we are on earth, we are subject also, to the "darkness of sorrow."

This is a darkness which all will be ready to admit; for like that of Egypt, it is one which may be *felt*, and actually is experienced in some weight and measure, by every child of Adam. The cup of human woe and calamity is presented in succession to every individual of the species; and while some are permitted to escape with only *tasting* its contents, others are condemned

to drain it with all its bitterness to the bottom. The Scriptures designate the place of our earthly pilgrimage, by terms, which every man will, sooner or later, acknowledge to be just. We are said to *dwell in a vale of tears, a vale of sorrow, a vale of misery*; and to the eye which has not been accustomed to look beyond its narrow boundary, the prospect is not relieved, by its terminating in the *valley of the shadow of death*.

I am not now concerned to fathom the depths of human wretchedness, nor to decide whether there is more of happiness or misery in the present world. All happiness is comparative; and in speaking of the distribution of the different degrees of enjoyment among the individuals of the species, it will be more proper to say, that one man is more *unhappy* than another, than to affirm that any are positively happy; for in the sight of the angels who rejoice continually before the presence of God, without doubt, there is no perfect felicity here. We know it indeed ourselves, without asking them what they think of us. Every individual has experienced it, who has advanced far enough beyond the threshold of life, to be capable of retrospection.

But are all alike without resource, in the afflictions which flesh is heir to? Is there no consolation provided for those, who humble themselves under the chastisements of their heavenly Father, and kiss the rod, while they exclaim, "thy will be done?" Undoubtedly there is. One, who was no novice in the school of affliction, although he were King of Israel, assures us, that "unto the upright there ariseth light in darkness." "All things," yea, even the severest dispensations "work together for good, to them that love God." The "light afflictions which are but momentary, work out for us a far more exceed-

ing and eternal weight of glory." They are only the thorns and briars which are planted in the path of eternal life, which cannot obstruct it, although they may render the travelling uncomfortable.

"God visiteth us by his word," says the Commentator, "with the light of comfort." In that book, the upright man is not only assured of a happy termination of all his troubles, but of present support under them. As one office of the Holy Spirit is to enlighten the understanding, so is it another to suggest topics of consolation to the upright, when weighed down with sorrow. In his Holy Word, we read, that "the Lord doth not willingly afflict or grieve the children of men; that he chastises us for our profit;" that in our darkest hours he will be with us, if we continue faithful to him; that "when we pass through the waters he will be there, and through the floods, they shall not overflow us."

If it were demanded, by what mysterious process God can impart comfort and support to a pious, suffering spirit, we answer, we know not; nor is it of any importance that we should know. We are ignorant how our spirits give life and motion to our bodies; and until we have solved this mystery, it would be idle to enquire, how one spirit can influence another. A far higher privilege is ours, than the attainment of this knowledge, even if it were attainable; for we may *enjoy the consolations* of the Heavenly Comforter if we humbly desire them, which is far better.

3 While we are on earth, we are subject to *the darkness of Death*. Here indeed, all the Sons of Adam terminate their earthly career. By whatever different routs they have travelled through the vale of tears, they all, sooner or later, arrive at the same point of destination—the same "house appointed for all men living."

Mankind have decided with almost one consent, *that Death is an evil*; and the manner in which they have generally met it, confirms the sincerity of their opinion. And so indeed it is, in more significations than one. It is an evil, because the dissolving of the earthly house of this tabernacle is usually a painful process, and humbling to the pride of man. It is an evil; because it surrenders these bodies, on whose wants and adornments we have bestowed so much care and solicitude, to become the companions and food of reptiles—to rottenness and unsightly decay. It is an evil; because it snatches us away from the pleasant light of heaven—the society of kindred and friends—arrests us often in the midst of some fond pursuit—breaks off our purposes, and consigns us to solitude and inaction. It is an evil; because it winds up our probationary state, and leaves us no more place for repentance. Finally, it is an evil; because it is the execution of the judicial sentence on transgression—“in the day thou eatest thereof, thou shalt surely die.” On all these accounts, it is aptly described by the metaphor of *darkness*, so often applied to it by the Sacred writers.

And it is, furthermore, an evil to a part of mankind, in *every* sense of the word; for “when a wicked man dieth, all his *hopes*,” as well as his enjoyments, “perish.” He has done with earth, and he is not fit for heaven; and it only remains for him to “go to his own place.” To him, then, Death is an infinitely greater evil than it ever entered into his heart to conceive; for wretched must be the state of that man who is forbidden even to *hope* in his death.

But it is not an evil to all; for “unto the upright ariseth light in darkness”—even in the darkness of death. As he enters the gloom of

the awful valley, he exclaims, in the confidence of a christian faith, “I will fear no evil, for thou art with me.—I know whom I have believed, and am persuaded he is able to keep that which I have committed to him, against that day.” He is only going home; and although he is obliged to tread a rugged road, the thought of Father’s house, and a Father’s welcome, supported him by the way. What, though his earthly house is dissolved with pain and difficulty, and cast into the grave to moulder there and decay? He shall rise again more glorious than ever, and be clothed upon with immortality. Why should he lament his loss of friends and kindred—his removal from the pleasant light of day, and the sudden termination of his plans of usefulness, when he is going to join “the general assembly and church of the first born,” where all the departed family of Christ are assembled; and dwell in the light of a sun which shall never set, and enter on the recompense of reward? Why should he think it an evil, that his day of probation is past, when it is Death only, that can seal his character, and place him beyond the danger of sinning? And why, in a word, should he greatly fear the execution of the sentence, when its sting has been taken away by Him, who made an atonement for transgression, and “through the grave and gate of Death, hath opened to us the gate of everlasting life?”

Thus it is, that “unto the upright there ariseth light in darkness.” While we are on earth, we are subject to the darkness of error. To dispel this, God visiteth us by his word with the light of truth. Unto those who sit in sorrow, he causeth the light of comfort to arise, by the assurances of Divine favour which abound in his word, and by the present support, he sends to all who

humbly implore it. And the darkness of Death he dispels, by the light of an eternal day.

W. S.

From the Christian Observer.

ON SPIRITUAL TROUBLE.

I perceive that you occasionally admit considerable quotations from our old divines, a practice which, as I conceive, may tend materially to rectify the faults of modern divinity. The erroneous professors of Christianity in these days (I speak not of very heterodox nor of utterly thoughtless Christians, since they scarcely deserve the name) may be distributed into two general classes, the *rational* and the *enthusiastic*. I do not mean to say that there is now no medium in religion. Not a few, I trust (and they seem to be an increasing body) unite evangelical views with great wisdom and sobriety. There is, however, in human nature a strong tendency to extremes, and it happens in religion as in other things, that one extreme contributes to produce the other. A cold intellectual belief, occupying itself chiefly with the external evidences in favour of Christianity, and accompanied with a morality which is too much founded on reputation, may be considered as constituting the leading character of one party. A religion consisting principally in doctrines, and producing a course of vehement sensations which are termed experience, and which are too much permitted to become a substitute for practice, forms, in some measure, the characteristic of the other body. One source of those erroneous conceptions which prevail among the latter class, appears to me to have been a disposition, in a few celebrated teachers, to represent that degree of religious terror which is experien-

ced by some Christians as the characteristic equally, or almost equally, of all. Both Mr. Whitfield and Mr. Wesley inclined, as I apprehend, to this fault. The season of conversion, according to these and many other popular instructors, is almost infallibly preceded by a period of legal bondage or fear, and is also followed by violent fluctuations of mind; and according to a few who have carried such sentiments to a still greater excess, the experience of spiritual trouble of the deepest kind seems to be the best mark of having become a Christian. The opponents of a truly serious and experimental religion derive great advantage from the extravagance of their adversaries. "Christianity," say these colder religionists, "addresses itself to the understanding. It converts no man by any violent impulse. It is calm and gentle, and gradual in all its operations. It produces none of those fanatical effects which some turbulent teachers count upon as its best and most distinguishing fruits. It operates as a mild alterative." By some of these teachers, Christianity is almost always spoken of in generals. It is represented as working its way by exalting the general standard of morality, by improving the common course of education, and by influencing the national manners; rather than by the regeneration of individuals. Such persons attempt, at the most, to meliorate the individual rather than to convert him, and to allure and invite rather than to alarm him. A feeling sense of the evil of sin is little known among them, and spiritual distress of every kind is ascribed by them to that terrific and methodistical mode of preaching which it is above all things necessary to exclude from the Church.

Allow me to quote to you a few passages on the topic of spiritual trouble from an author, who, while he by no means treats the distresses

of the soul as indications of a fanatical divinity after the manner of some modern rational divines, cannot as I should conceive, be deemed very methodistical or puritanical, since his known hostility to the Puritans must exempt him from that suspicion. I mean Dr. South. The words which I shall quote may possibly administer comfort to some dejected reader, and they appear to me to set the subject of religious distress in its true light.

In first speaking generally of a *wounded spirit* he describes it as meaning, that the soul is "deeply and intimately possessed with a lively sense of God's wrath for sin, dividing, entering, and forcing its way into the most vital parts of it as a sword does into the body."

In then treating of the persons who are the objects of this trouble.—These, he affirms to be, indifferently, both the righteous and the wicked, both such as God loves and such as he hates. These troubles not being acts or figures of grace, by which alone persons truly pious and regenerate, are distinguished from the wicked and degenerate; but properly effects of God's anger, afflicting the soul for sin, and consequently incident to both sorts, forasmuch as both are sinners. And therefore nothing certain can be concluded of any man's spiritual estate, in reference to his future happiness or misery, from the present terrors that his conscience labours under: "for, as Cain, and Judas, and many more reprobates, have suffered, so David, and many other excellent saints of God, have felt their shares of the same, though the issue, I confess, has not been the same in both."

Dr. South, however, then insists "that, according to the present economy of God's dealing with the souls of men, persons truly good and holy do more frequently taste of this bitter cup than the wicked and the rebroate who are seldom alarmed

out of their sins by such severe interruptions; but, for the most part, remain in ease and security to the fearful day of retribution. And therefore, he says, I should be so far from passing any harsh or doubtful sentence upon the condition of a person struggling under the apprehensions of God's wrath, that I should, on the contrary, account such an one a much fitter subject for evangelical comfort, than those sons of assurance, that having been bred up in a constant confidence of the divine favour to them, never yet felt the least doubt: nor experimentally knew what it was to be troubled for sin."

In describing this distress of mind, he says, "God sometimes writes bitter things against a man, shews him his old sins in all their terrifying crimson circumstances, leaves him in the sad deeps of despair to himself and his own pitiful strengths, to encountre the threats of the law, the assaults of his implacable enemy; in which forlorn state is not such an one much like a poor traveller losing his way at midnight, and surprised with a violent storm besides?" He adds, "There is a certain hour, or critical time, in which God suffers the powers of darkness to afflict and vex those that are dearest to him. And if it could be so with Christ, who was perfectly innocent, how much worse must it needs be, when Satan, the mortal enemy of mankind, has to deal with sinners, whom it is as natural for him to trouble for sin as to tempt to it? And as it is common with him, before sin is committed, to make it appear less in the sinner's eye than really it is, so after the commission, if it be possible, he will represent it greater. When God shall leave the computing of our sins to him, where the law writes our debts but fifty, this unjust steward will set down four score. The tempter having such a theme as the guilt of sin, and the curse of the law to enlarge upon, then shall the

sinner find that he could not, with more art and earnestness, allure to presumption, than he can now terrify into despair. He that so fawningly enticed the soul to sin, will now as bitterly upbraid it for having sinned. The same hand that laid the bait and the corn to draw the silly fowl into the net, when it is once in, will have its life for coming thither.

"Satan never so cruelly insults and plays the tyrant as in this case. If God casts down the soul, he will trample upon it. He will set a new stamp, and name upon every sin. Every backsliding shall be total apostacy. Every sin against light and knowledge shall be heightened into the sin against the Holy Ghost. The conscience shall not be able to produce one argument for itself but he will retort it. If it shall plead former assurance of God's favour, from the inward witness of his Spirit, Satan will persuade the soul, that it was but a spirit of delusion. And lastly, if it would draw comfort from that abundant redemption that the death of Christ offers to all that are truly sensible of their sins, Satan will reply, that to such as by relapsing into sin have trampled under foot the blood of the covenant, there remains no further propitiation for sin."

Dr. South thus beautifully describes one of the ends of God in thus wounding the spirit even of pious men. It is, he says, "to endear and enhance the value of returning mercy: for nothing can give the soul so high a taste of mercy as the consideration of past misery. When a man stands safely landed upon the desired haven, it cannot but be an unspeakable delight to him to reflect upon what he has escaped: they are the dangers of the sea, which commend and set off the pleasures and securities of the shore. The passage out of one contrary estate into another, gives us a quicker and more lively sense of that into which we

pass; for as when the wicked perish, the remembrance of their former pleasures and enjoyments mightily heightens the apprehensions of their present torments; so when the righteous are re-admitted into fresh assurances of God's favour, all the former sad conflicts they had with the dreadful sense of his wrath, serve highly to put a lustre upon present grace. A reconciliation after a falling out, a refreshing spring after a sharp winter, a glorious and triumphant ascension after a bitter and a bloody passion, are things not only commended by their own native goodness, but also, by the extreme malignity of their contraries." But the inference of Dr. South from this subject, to which I would peculiarly call the attention of your readers, is the following: "Let no man presume," he says, "to pronounce any thing scoldingly of the present, or severely of the final estate of such as he finds exercised with the distracting troubles of a wounded spirit. Let not all this seem to thee but an effect of thy brother's weakness or melancholy: for he who was the great and the holy one, he whom God is said to have made strong for himself, he who was the Lord mighty to save, and he who must be thy Saviour if ever thou art saved; even he passed under all these agonies, endured all these horrors and consternations."

"We live in an age of blaspheming all that is sacred, and scoffing at all that is serious: God forgive us for it, and revenge not upon us those uncontrouled blasphemies, which, in the sense of all wise and good men proclaim us ripe for judgment."

"Besides that, it may chance to prove a dangerous piece of raillery, to be passing jests where God is so much in earnest, especially, since there is no man breathing but carries about him a sleeping lion in his bosom, which God can, and may, when he pleases, rouse up and let

loose upon him, so that in the very anguish of his soul, he shall choose death rather than life, and be glad to make sanctuary in a quiet grave.— But then further, as this dismal estate of spiritual darkness is a condition by no means to be scoffed at, so neither ought it to represent the person under it to any one as a reprobate or cast-away. For he who is in this case, is under the immediate hand of God, who alone knows what will be the issue of these his dealings with him. We have seen and shewn, that God may carry on very different designs in the same dispensation, and consequently, that no man, from the bare feeling of God's hand, can certainly understand his mind."

Finally, says Dr. South, "Let no person, on the contrary, exclude himself from the number of such as are sincere and truly regenerate, only because he never yet felt any of these amazing pangs of conscience for sin. For though God, out of his unsearchable counsel, is sometimes pleased to bring these terrors upon his saints; yet in themselves, they are things necessary to make men such. God knows the properest ways of bringing every soul to himself; and what he finds necessary for one, he does not always judge fit for another. No more trouble for sin is necessary to salvation, than so much as is sufficient to take a man off from sin."

"It is the same God who speaks in thunders and earthquakes to the hearts of some sinners, and in a soft, still voice to others. But whether in a storm or in a calm, in a cloud or in a sunshine, he is still that God, who will in the end, abundantly speak peace to all those, who, with humility and fear, depend upon him for it."

For the Churchman's Magazine.

ON CONVERSION.

Messrs. Editors :—

Having read a piece in the third number of your Magazine for the present year *on conversion*, I thought it probable some of your readers might be gratified with seeing something farther on the subject. Though the sentiment in the piece alluded to appears correct; yet it would seem that a subject of such importance, a subject which has been so much agitated in the world, and talked of so much at random by many, might profitably occupy several of your pages. About conversion, there are a great variety of opinions. Some consider it a mystery including the one thing needful, which is effected by irresistible grace in a favored few called the *elect*, without any regard to their conduct; while all the rest of mankind are excluded from the privilege by an irreversible decree, and must inevitably be lost. Some seem to consider it a change, though free to all, yet wrought in the heart in such a manner, that the grossest sinner is, in the space of a few minutes, transformed into the most perfect saint. Some consider conversion and regeneration synonymous terms; and thus introduce confusion into their system of religion, by confounding words of a different meaning. Some, who have considerable to say about conversion, or a new heart, seem to treat of it as if they thought it consisted in a certain set of feelings, or impulses, which would appear, to the rational mind, to proceed from a disordered imagination. They reduce the true christian faith to their own experience, and arrogantly decide that no person can possess religion but those who have had exactly the same operations of mind

which themselves have felt. With minds inflamed by enthusiasm and puffed up with spiritual pride, they stigmatize as reprobates many, who doubtless are far more eminent in real piety than themselves. Thus is one of the most important subjects greatly embarrassed by inconsistencies, which cause the infidel to rejoice, while the sober minded christian grieves.

Dissatisfied with these confused notions, my design is to offer some remarks on the subject of conversion consistent with Scripture and reason. These shall be as plain and concise as the abilities of the writer will allow.

The word *conversion*, literally signifies change. In the Scriptures it has however a more extensive signification: though it appears not to be used in every place to convey exactly the same idea. In Acts, xv. 3. where mention is made of the conversion of the Gentiles, it probably has reference to embracing christianity: but the more general sense of the word is, the renovation of the heart and affections by the Holy Spirit, a change from sin to holiness; a turning from darkness to light. But this is not the same thing as regeneration. To be regenerate, literally signifies to be born again; which birth takes place when we are engrafted into the Christian Church by the rite of baptism. We are then born into a new state. This new birth, or regeneration is but once: but a person may possibly be converted more than once. As it is expressed in our 16th article—"After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again and amend our lives." This *arising again* and *amendment* may properly be called conversion. The grace that is necessary to aid us in this amendment, is granted on condition of sincere repentance. "Repent ye therefore, and be converted,"

says the Apostle, "that your sins may be blotted out."

Conversion, according to the general sense of the word in Scripture, and renovation by the Spirit are, the same; or are inseparably connected. The true convert receives that spiritual strength, which so enlightens his understanding that he can discern the beauties of religion; creates in him a hatred to sin and a love of holiness, and fixes his affections on things heavenly and divine.

How this work is wrought in the heart and affections is not revealed to us, and is therefore out of our province to enquire. "The wind," saith our Saviour, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We can hear the sound of the wind and see its effects: so we can tell by our life and conduct whether we are renewed by the Holy Spirit. A new life, a life of holiness, is the evidence of a new heart. If we take delight in obedience to the laws of God, and delight in searching the Scriptures to learn our duty that we may practice it; we may be confident that we are possessed of the one thing needful.

The wind sometimes blows a gentle breeze, sometimes a gale, and sometimes a tornado: but the gentle breeze is the most useful for all the common purposes of life. So the operations of the spirit are sometimes gentle and almost imperceptible; sometimes so strong that they may be clearly seen; and sometimes they produce the most powerful convictions: but the constant and gradual growth in grace is far the most desirable. These different effects are influenced very much by a person's natural temper, the circumstances in which he is placed, and the life he has led. All who are converted to the christian faith are not established in the truth in exactly the same way, nor by the same exercise of mind.

These are as various as their natural tempers and dispositions, and whatever might operate upon their feelings : insomuch that probably no two can be found exactly alike. But for the sake of distinction, we will rank the people who are converted to the true christian faith in *three classes*.

The first consists of those who are instructed from early childhood by pious parents, and in the first dawn of reason embrace the doctrines of the Gospel. If they be early enlisted under the banner of the cross, use every possible endeavour to improve in christian knowledge and christian virtues, and continue faithful soldiers ; their change from darkness to light is so gradual that its progress can hardly be perceived. They know no time distinct from all others, when a particular flood of divine light broke in upon their understandings. Endeavouring to keep God's commandments, they are daily renewed by the Holy Spirit, and in their lives are seen the fruits of righteousness. Of this sort was probably the Apostle Timothy, as we learn from the words addressed to him by St. Paul ;* who says he is persuaded that in him is the unfeigned faith which dwelt first in his grandparent and parent. We are not to suppose this faith was hereditary ; but he was early instructed in the christian religion ; and seeing the reasonableness of the system, he readily embraced it.

The second class consists of those who had lived in carelessness and unbelief till riper years : or if they have not wholly *disbelieved* divine revelation, they have been so indifferent to the subject that they have never owned their Saviour, nor endeavoured to regulate their lives by the rules of the Gospel. They have walked in the ways of their corrupt hearts, and treated with indifference all the duties of religion. They have been more influenced by the

trifling things of this world, than by the desire after lasting treasures in the world to come. From this stupid state they are by some means awakened. They are led to believe that there is something in religion ; and consequently, that their condition is unsafe. The law of God, they see, condemns their conduct, and at this they are alarmed : but at the same time, they find encouraging invitations and promises. By these they are led to search for clearer views of the truth. Finding the evidence such as cannot be resisted, they believe in Christ, and look to him for aid. They repent of their sins, and pray for divine assistance ; and at length giving up all self-dependance, they put their trust in the merits of a suffering Saviour, and resolve, by God's help, to be faithful soldiers of the cross. From a life devoted to the vanities of the world, and sinful pleasures, they become engaged in the cause of their divine master, and take delight in the duties of religion. Thus is their change so conspicuous that it may be clearly seen.

The third class consists of those who have been careless and stupid in the ways of sin and folly ; till, roused from their slumbers by sudden and powerful convictions, they are persuaded that they have neglected the one thing needful. How to obtain it they know not. They have so little knowledge of the Scriptures, that they are surrounded with darkness and doubt. The threatenings denounced against the wicked appear to them in all their horrors ; and the promises and invitations of the Gospel have been so neglected, that they afford not one ray of hope. The dreadful consequences of sin appear in full view, and they see no prospect before them but eternal death and endless misery. Some of this class, led on by the insinuations of the vile seducer, have despaired of mercy and never found relief.

* 2 Tim. i. 5.

They sometimes run into a settled melancholy, or frantic madness; and sometimes by their own hands end their wretched existence. Others, after suffering severe agony of mind, have learned that the Scriptures contain consolation as well as terrors: that though their sins are many and great, God is infinite in mercy, and will receive the penitent. Led on by this encouragement, they go to their divine Master in the way which he has appointed; submit to his directions, and keep his sayings. Possessing faith, penitence, and obedience, they are converted from the error of their ways. Their hearts are renewed; they are changed from sin to holiness and turned from darkness to light.

As all men are born into the world ignorant of the arts which are necessary to their subsistence in this life; so they are born ignorant of what is necessary to prepare them for the life to come—i. e. ignorant of the christian religion, or the Gospel plan of salvation. As the knowledge of the one is necessary for our temporal interest, so is the knowledge of the other for our eternal.—But christian conversion being our subject, I would not digress too far for the sake of comparison. All men are required to understand the Gospel plan of salvation, and by this to regulate their lives. And no person can have correct views of the subject until he is self-taught, or instructed by others. The means by which a person comes to this knowledge, as has been shown, are various. But whenever any one learns the way of truth, has unfeigned faith in Christ, sincerely repents of his sins, gives up all self-dependance, and puts his whole trust in the merits of the atonement, and resolves, by God's help, to observe strictly the precepts of the Gospel; he is a true convert to the christian religion. Whether we be brought into this

state by the free and deliberate use of reason, assisted by the grace of God, or whether we be first united to our duty by strong convictions, or such convictions as border on despair; if we are but established in the way which God requires, we shall surely be accepted. But the course in which we can most safely trust, is, to begin the duties of religion with the first dawn of reason, and endeavour to improve in christian perfection through life. Still it is to be expected that every person will retain something of his natural temper and disposition. The passions and affections are not in every respect, literally formed anew. But if he have passions which incline to lead him astray, he is enabled, by divine grace, to bring them into subjection.

The man who is turned from a sinful life to a life of holiness, has indeed, new desires. In those things which before yielded him no pleasure, he takes the greatest delight. The publick worship of God, which he had before entirely neglected, or which he had attended merely through worldly motives while he was disgusted with the service, now affords him the most heartfelt satisfaction. He who had endeavoured to exclude from his mind all thoughts of religion, now feels the purest joy in lifting his heart to God in prayer and praise. But in the person who begins the duties of religion in the morning of life, we see no such conspicuous change: nor is it necessary. If from a right beginning, he grows in grace as he grows in years, endeavours by God's help to improve in every christian virtue, and continues stedfast, it is all that God requires. An entire change from such a course as this, must be turning from good to bad. Yet the most perfect need amendment. They must be cautious not to place so much confidence in their attainments as to grow remiss; for we are required to

be active in the work assigned us till the end of life. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Let every careless liver think of this and be converted from the error of his ways. And though his sins may be great, let him not despair: for while life lasts, "the vilest sinner may return." Nor should we wait till conversion is fashionable, so that we can go with the multitude: for each one must by God's help, work out his own salvation.

Far be it from me to discourage revivals of religion and religious experiences. Rightly understood, I could wish these things were more common. But things of this sort, so good in themselves, may suffer by fanaticism. When the public mind is awake to a subject, it cannot be known how far people may be carried by sympathy, or influenced even by fashion. Doubtless many who have been awakened partly by sympathy, have come to the knowledge of the truth: but there is more need of watching ourselves with a jealous eye, when we follow the multitude, than when we carefully examine our own breasts, uninfluenced by the feelings of others. There is more danger of embracing error when the mind is wrought up to the highest pitch by enthusiasm, than when influenced by the dictates of sober reason. The christian religion is not like the impetuous torrent, which spreads devastation all around, sweeping rocks and trees in one promiscuous ruin; but it is more like the gentle stream which fertilizes the verdant mead.

But though the subject of conversion may have been perverted, it is a doctrine fully taught in the Bible. Sinners must be converted from the error of their ways; every heart must be renewed by the Holy Spirit; from a state of darkness and igno-

rance, we must come to the light and knowledge of the truth; out of a sinful world, we must be engrafted into the christian Church; we must repent of our sins, amend our lives, and endeavour in all things to follow the precepts of the Gospel.—These are the conditions on which we have the promise of future happiness. If we do our part, God will surely do his. If we attend faithfully to what is made our duty, and trust in the atoning blood of Christ to cleanse us from our sins, we shall receive that daily renovation of the Spirit, which will prepare us for a better state hereafter.

R.

History of the Church in Newtown.

(Continued.)

At the close of Oliver Cromwell's reign of religious frenzy and military despotism, many run into the opposite extreme, and placed their religion in forms and ceremonies; while some, exalting reason above revelation, became skeptics. So in New-England, after the final departure of Whitfield, some of the Clergy and many of the Laity among the Congregationalists, were led, in avoiding the warm and fanatical spirit above noticed, to adopt the opposite error of Pelagianism.*

* Pelagians are the followers of Pelagius, a monk of the fifth century, who renounced the doctrine of original sin, and of course, the necessity of renovation. The following summary will give the reader a general view of their faith.

1. That the sins of our *first parents* were neither imputed, nor descended to their posterity—that we derive no corruption from their fall, but are born as pure and unspotted, as Adam came from his Maker.

2. That mankind can repent, amend,

And it cannot be denied, but that some New-Conformists brought these exceptionable principles into the Church. Mr. Beach, foreseeing the awful consequences that would result to the cause of Christianity at large, and particularly, to the growing interests of the Primitive faith, prepared and delivered a Sermon, entitled **ETERNAL LIFE FREELY OFFERED TO ALL MEN, THROUGH JESUS CHRIST.**

This excellent Sermon, for simplicity of style and logical reasoning, has not been surpassed since the days of Archbishop Tillotson. It contains no allusions to the controversy of that age. Like its Author, it speaks plain and naked truth, without reflecting on the tenets of others: it is neither Calvinistic nor Arminian, but Christ, and him crucified; it proclaims salvation to a sinful world, through repentance and faith, in the merits of Jesus Christ. Nothing could have been more seasonable, while the Articles and Liturgy of the Church were so little known, and generally held forth as Calvinistic. So great were the diversities of opinion, that Christians of moderate, scriptural views, scarcely knew where to rest. But this Sermon erected a standard, which brought the moralist to bow to the sceptre

of a crucified Saviour, and awakened him to a sense of his ruined state by nature, and opened his ears to the glad tidings of free salvation through a Redeemer; and his eyes to perceive the importance of Gospel institutions, as *outward signs of an inward and spiritual Grace.*

It also produced the most happy effects upon many of the opposite party, directing them to the golden mean of a rational devotion, as taught in the church, and to distinguish between an extraordinary inspiration, and that inspiration prayed for in the communion service, to *cleanse the thoughts of our hearts.*

The Sermon is from Rom. 6, 23. *For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.*

"There is no truth," remarks Mr. Beach, "more evident and plain, throughout the Bible, than that we are saved by grace, and that *eternal life is the gift of God.*" After calling his audience to a consideration of the Omnipotent power, Universal dominion, and prerogative of the Almighty, over all his creatures, he adds, "by Preservation and Redemption, we owe him the utmost service that we can perform; it is impossible that we should merit, or absolutely deserve any wages at his hands, by the most spotless and pure life:* because we

and arise to the highest degree of piety and virtue, by the use of their natural faculties and powers. That indeed *external grace* is necessary to excite their endeavours, but that they have no deed of the *internal succour* of the divine Spirit.

3. That Adam was by nature, mortal; and whether he had sinned or not, would certainly have died.

4. That the grace of God is given in proportion to our merits.

5. That mankind may arrive at a state of perfection in this life.

6. That the law qualified man for the kingdom of heaven, and was founded upon equal promises with the Gospel.

Mosheim Eccl. Hist. vol. 1, p. 412.—*Hannah Adams' View*, p. 192.

* Having designed, at the commencement of this work, to make some mention of the late Rev. GIDEON BOSTWICK, late of Great Barrington, Mass. who died at New Milford, June 13, 1793, I would lay before the reader, an extract from a Ms. Sermon, of that most excellent servant of Christ, upon the subject of *Conversion, and the merit of good works.* After illustrating the nature of conversion and faith, productive of good works, and proving the indispensable necessity of every person's having an experimental knowledge of these great doctrines of the Gospel, Mr. Bostwick adds, "Now, though we are converted, and in obedience to this faith, deny ungodliness, and worldly lusts, and live soberly,

can do nothing for him, but what we owed him; and the paying that debt, lays the Almighty under no obligation, to thank or reward us.

righteously, and godly in this present world—though we be zealous of good works; yet, let us remember that we are, notwithstanding, but unprofitable Servants; and it is of the free, unmerited grace of God, that salvation is bestowed upon us.

All the meritorious cause of our salvation, must be resolved into the efficacy of the death and sufferings of our Lord and Saviour Jesus Christ. The balm distilled from his wound, is the only cure for our distempered souls. And God has been pleased to make faith, repentance and Gospel obedience, the necessary conditions, or qualifications of future happiness; yet do they fall infinitely short of meriting that exceeding and eternal weight of Glory, which is prepared for us—is promised to us, and will infallibly be bestowed upon all those who live a godly life.

A greater absurdity cannot enter into the head, or heart of any man, than to suppose, that either he himself, or, that the best man that ever did, now does, or ever will live on earth, merited heaven and eternal happiness, by his own good works.—Nay, it can not rationally be believed, that the angels in heaven hold the stations they enjoy, by virtue of merit; but the brightest seraph there, I believe, gratefully acknowledges that the felicities he is made partaker of, are to be ascribed to the free grace and unmerited bounty and goodness of his Creator."

The principal object of this prolonged note, however, is to call the attention of the reader especially to the following appeal, which the writer of this, well remembers to have heard, when made to a crowded audience in *St. Luke's Church, Lanesborough*, in 1792.

"And now my brethren, I think I may safely appeal to any unprejudiced mind, whether it is not highly injurious to the Clergy of our church, to charge them with teaching, that Repentance, Faith and Conversion, are not necessary to salvation; but that, on the contrary, we expect to be saved, and teach that others, even all men, may be saved by the merit of their

This our Lord illustrates, in Luke xvii. 7, 8, 9, 10, in answer to his apostles, who requested him to increase their faith. He says, "which

own good works. For the doctrines and sentiments I have advanced in this discourse, are, and have been, the doctrines of the *Church of England* (which, be it remembered, is the Mother of us all) from the Reformation to the present: and this, every one who has been conversant in the writings of the pious Bishops and other Clergy of that church, can not but know. With what convincing arguments do they support the doctrine of Faith in Jesus Christ? With what a pious strain of eloquence, do they persuade men to repentance and conversion? They do indeed urge, in a most forcible manner, the necessity of a virtuous and holy life; but they universally disclaim all merit in our best performances, and teach that our good works are performed by the aids of the Holy Spirit, and are acceptable before God, only in and through the merits of a crucified Saviour. They do not indeed, endeavour to involve these doctrines of the Gospel in dark mystery, to impose upon the credulity of an ignorant multitude, and make them believe, that they are favoured with immediate and miraculous revelations; but they have explained them in such a manner, as set forth in the Articles and Homilies of the church, adapted to the most ordinary understanding.

But it is objected by some, that, although it is true that these doctrines are treated in the best manner by the divines of the *Church of England*, yet, say they, the Episcopal Clergy of America have forsaken the primitive doctrines of the English Bishops, and teach the heretical doctrines above mentioned. But give me leave to say, this is easier said than proved. And by whom is it said? By those who have frequently heard them preach, who have personal acquaintance with them, and have conversed with them on these subjects? No; but it is most frequently said and asserted by those, who seldom or never heard few, if any of them preach—who have little or no personal acquaintance with but few, if any of them; and who never exchanged a syllable upon the subject with any of those, with whom they are acquainted. Surely, they derived not

of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken, and afterward, thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do."

But though we cannot merit reward, yet we can really deserve punishment; and though our obedience cannot (antecedent to God's gracious promises) make us meet to receive grace, or wages, as the 13th article states, yet our disobedience will, in justice, expose us to correction and punishment; because, when we disobey God, we are guilty of injustice. Hence, St. Paul in

this knowledge from the Articles, for they unblushingly continue to say they are Calvinistic. I see not, therefore, how they should acquire such intimate knowledge of the tenets of the Episcopal Clergy in America, as they pretend, unless they receive it by immediate inspiration.

I think I may expect to be believed, when I say, that, from my known situation, and connection with the Episcopal Clergy, I have had greater opportunities of knowing their sentiments than those have had, who brand them with holding and teaching such absurd Doctrines. Many I have heard preach—a much larger body I have had familiar conversation with, and I can truly affirm, that I never did, either in their public preaching or private conversation, hear any one of them deny the necessity of Faith, Repentance and Conversions to Salvation; or utter a single sentiment, that had the most distant appearance of their believing in the merit of good works: but all directly the contrary, and a most agreeable uniformity of sentiment prevails through the whole; and all entirely co-incident with the

the text, *The wages of sin is death; but the gift of God is eternal life.* Death or misery he calls wages, but eternal life, the *Gift of God.* Misery is due to sin, as wages are due to an hireling, when he has done his work; but the perfect, uninterrupted happiness of heaven, is the effect of God's mercies as alms to a beggar, who does not pretend he has done you any service, by which, he has merited them.

"But the doctrine of merit, which is so invidiously thrown at the Church, is forever put out of sight, by considering the holiness of God, and the sinfulness of man, and the only way of justification, through the atonement made by Jesus Christ, who trod the wine-press alone, when there was none to help: therefore, the doctrine arising from the text, is, that our Salvation is begun, continued and ended, by the infinite mercy and free grace of God."

This Mr. Beach illustrates in the following manner:

"1. Our redemption by Jesus

sentiments of the best and most learned writers of that Church, which has ever been acknowledged, even by her enemies, to be the *bulwark* of the reformation. They do not, indeed, believe nor teach, that conversion is a miraculous, instantaneous, inexplicable something, wrought in us by an irresistible power of the Almighty; and that every converted person is like Elijah, rapt in a whirlwind to heaven.

But we all believe it to be a real and effectual change of heart and life, from the love and practice of vice and wickedness, to the love and practice of virtue and holiness, ordinarily wrought in us by the ministry of God's word and ordinances, and the dispensations of his Providence, accompanied with the aids and influences of his Holy Spirit."

Mr. Bostwick was, at the time he delivered this sermon, about fifty-four years old—had spent considerable time in England, where he took orders at the age of 25; and from his zeal for the cause of the church, he visited most of the churches in the Colonies, and became intimately acquainted with her Clergy.

Christ, is a gift, and the effects of God's mere mercy, and free grace. When mankind had become sinners, and engaged with the Devils in rebellion against God, and so were become miserable; it was through the mere grace and mercy of God, that he took our wretched case into consideration, and vouchsafed to rescue us from the depth of misery into which we were plunged; and that, by the incarnation and death of his own Son. Thus testified the Son himself, while tabernacled in flesh. *God so loved the world, that he gave his only begotten son; that whosoever believeth in him might not perish, but have everlasting life.*"

After shewing that this redeeming love is not confined to a part of mankind, but like the rays of the Sun, is co-extensive with creation, he produces the following passages, to prove the universality of Redemption:—"He is the true light that lighteth every man that cometh into the world—He died for all—He tasted death for every man—He is the propitiation for our sins, and not for ours only, but the sins of the whole world." If such expressions as the *world—the whole world—every man*—do not mean all, but only a small number, elected before the foundation of the world, without any foresight, or reference to their faith and obedience; then the Holy Ghost might, with the same propriety, have asserted, that the whole world would be saved—that if one obtained salvation unconditionally, all might. In short, if Redemption and Salvation are one and the same thing, and if Christ died for none of those who perish, the salvation of all mankind would follow, as a natural consequence. But the Scriptures assure us, that, through the presumptive conduct of professing christians, a *weak brother may perish for whom*

Christ died. He that believeth not shall be damned, said the Judge of quick and dead, who, at the last day will pronounce, *Depart ye cursed into everlasting fire, &c.* St. Peter likewise affirms, that some would deny the Lord that bought them, and bring upon themselves, *swift destruction*. Now the price paid by the Redeemer, was his most precious blood, which those who die impenitent, resisting the offers of mercy, reject to their own damnation.

"Again, if redemption and salvation be the same, or that redemption is of no larger extent than salvation, then no man who perishes in his wickedness, doth, or can deny Christ, who bought him; because no more redeemed by him than the fallen Angels. Admit these things, then, when wicked men are sent down to the abodes of the damned, they must be free from remorse, and the condemnation of a reproaching conscience, for despising and rejecting redeeming grace; because they know that no pardon, no aid of the Spirit was ordained for them, no eternal life ever purchased, of course, never sincerely offered to them—so that necessity, originating from an absolute decree, and not from choice, brought them to Hell. The sinner cannot condemn himself, for what was never in his power to avoid.

"To all this it is replied, if Christ died for them who perish, then he shed his blood in vain, then the grace of God was bestowed in vain upon the Angels who fell from their first Station, and that bestowed upon Adam, who fell from a state of Grace. Further it is asked, if all are equally redeemed, why are not all saved? The answer is plain, because they will not comply with the terms of Salvation. Christ died not for any one man absolutely, as we know of, but for all condi-

tionally, that they might be eternally happy, if they would believe in him, and obey him through faith; and their refusing to do this, is the cause of their perishing." (To be continued.)

ADDRESS,

Delivered by the RT. REVD. BISHOP BROWNELL to the Convention of the Diocese of Connecticut, in St. Andrews Church Meriden, on the 4th of June, 1823.

My Brethren of the Clergy, and of the Laity :

The good providence of God having brought us together for the purpose of consulting on such measures as may be calculated to promote the welfare of the Church, it becomes my duty, pursuant to the provisions of the 45th Canon of the General Convention, to lay before you a statement of the affairs of the Diocese, and of my official proceedings, since our last annual meeting.

We have much reason to be thankful that the great Head of the Church still continues to smile upon this portion of his vineyard. From such a survey of the Diocese as I have been able to take, I am well assured that our Communion continues to increase in numbers; and in many places I see convincing evidences of increasing piety and zeal. Some of the weak Parishes appear to be reviving, some new societies are forming, and an increasing zeal is manifested in greater exertions for the maintenance of the Clergy, the erection of new Churches, and the support of Missionaries.

I shall not take up your time with a detailed journal of my proceedings during the last year, but shall condense my official acts in as brief a summary as practicable.

I have administered the holy rite of Confirmation in 25 Parishes, as follows; viz.

June 18,	in Danbury, to	-	-	-	-	6 persons.
19,	in Brookfield, to	-	-	-	-	22 "
20,	in New-Milford, to	-	-	-	-	5 "
21,	in New-Preston, to	-	-	-	-	6 "
22,	in Kent, to	-	-	-	-	8 "
23,	in Sharon, to	-	-	-	-	7 "
26,	in Litchfield, to	-	-	-	-	43 "
Aug. 7,	in Norwalk, to	-	-	-	-	35 "
18,	in New-Haven, to	-	-	-	-	12 "
20,	in Simsbury, to	-	-	-	-	22 "
21,	in Granby, to	-	-	-	-	15 "
22,	in East Windsor, to	-	-	-	-	9 "
23,	in Glastenbury, to	-	-	-	-	5 "
24,	in Hebron, to	-	-	-	-	10 "
26,	in Essex, (Saybrook,) to	-	-	-	-	15 "
29,	in Derby, to	-	-	-	-	29 "
Oct. 4,	in Norwich, to	-	-	-	-	15 "
15,	in Branford, to	-	-	-	-	15 "
29,	in Oxford, (Quaker's Farms) to	-	-	-	-	4 "
30,	in Woodbury, to	-	-	-	-	13 "

30, in Roxbury, to	-	-	-	-	12	"
31, in Washington, to	-	-	-	-	3	"
31, in Watertown, to	-	-	-	-	8	"
Nov. 1, in Waterbury, to	-	-	-	-	9	"
Dec. 8, in Hamden, to	-	-	-	-	12	"
May 11, in Hartford, to	-	-	-	-	15	"

In all to 356

The following persons have during the year past, been admitted to the Holy Order of Deacons; viz. Lemuel B. Hull, at Trinity Church, New Haven, August 4th—William Jarvis, at St. Paul's Church, Norwalk, August 7.—John M. Garfield, at Grace Church, Hamden, August 11th—And Ransom Warner, at Christ Church, Middletown, Dec. 29th. The two former were, for two years, Students in the General Theological Seminary of our Church. Besides these ordinations, the Rev. Seth B. Paddock, Rector of the Church in Norwich, has been admitted to Priests' Orders. He was a Student in the Theological Seminary during its continuance at New Haven. The Rev. Lemuel B. Hull, and Rev. John M. Garfield have also this day, in your presence, been admitted to the Holy Order of Priests.

The following persons are at present Candidates for Holy Orders in this Diocese: viz. William Shelton, George Shelton, — Todd, Edward P. Ives, Enoch Huntington, and Hector Humphreys.

On the 16th of October last, the Church in Northford was Consecrated, with the prescribed rites and offices, by the name of St. Andrews Church; and on the 30th of the same month, the Church in Woodbury was in like manner set apart from all unhallowed, profane; and common uses, and dedicated to the worship and service of Almighty God, by the name of St. Paul's Church.

The new Brick Church in the Parish of New Preston is now nearly

finished and ready for Consecration. The people of this Parish have set a noble example of liberality and zeal, which seems to pervade the neighbouring Parishes. In the contiguous Town of Salisbury a new brick Church has been erected, nearly upon the model of the neat and commodious edifice in New Preston. Subscriptions have been collected, and arrangements are in progress, for erecting similar edifices in the adjoining Towns of Kent, and Canaan. These exertions so honourable to the Church, and so animating to the cause of piety, have been stimulated in no small degree by the zealous labours of the Rev. Mr. Andrews. A new Church is also expected to be erected in the village of Hebron, where the Rev. Mr. Jarvis has been successfully employed since his ordination.

The Parishes of New Milford and Brookfield, under the Rectorship of the Rev. Mr. Benham, have with great liberality raised a Fund, the Interest of which is nearly adequate to the support of the Rector. The Parish of Middletown has lately come in possession of a Fund to the amount of about 12,000 Dollars, by a pious Bequest from the late Stephen Clay. Considerable additions have also been made to the Funds of some other Parishes within the past year.—It has been urged that large Parish Funds have a tendency to produce negligence on the part of the Minister, and indifference on the part of the people. But however this may be, it is at least desirable that every Parish should have a permanent income equal to at least a moiety

ty of the Rector's salary, as a security against those fluctuations to which all Parishes are liable; while the interest of the Congregation may be kept alive by the necessary provision for the remainder, and by those occasional calls for the general objects of the Church which are not less fruitful in blessings to those who give, than to those who receive.

Among the changes which have taken place in the Diocese since the last Convention, it becomes my painful duty to record the deaths of the Rev. John Tyler, and the Rev. David Botsford. The former full of years, and the last of the Clergy in this Diocese who received his Orders in the Parent Church: the latter cut off in the morning of life, and the very commencement of his sacred functions. Both have gone to give an account of their Stewardship, and the solemn dispensation admonishes us that we be also ready.

The Rev. Jonathan Judd has removed from Stamford, to the Diocese of Maryland, and the Rev. Ambrose S. Todd has relinquished the Parishes of Danbury and Reading to supply his place. The Rev. Henry R. Judah has been received in this Diocese with letters dimissory from that of Maryland and officiates in the Parishes of Bridgeport and Trumbull. The Rev. Stephen Beach from Vermont, is employed as a Missionary in the County of Litchfield, having produced the canonical Testimonials from the Bishop of the Eastern Diocese. The Rev. Charles Smith has resigned the Parishes of Wilton and Ridgefield, and is at present employed in Missionary services, and his place is supplied by the Rev. Origen P. Holcomb. The Rev. Beardsley Northrup has removed from the Parish of Oxford, to that of Bridgewater; and the Rev. Mr. J. Buckley has accepted the charge of the Parish in East-Windsor.—Of the persons recently ordained, the Rev. Lemuel B. Hull has been em-

ployed as a Missionary in the Eastern part of the Diocese, the Rev. William Jarvis has accepted the charge of the Parishes of East-Haddam and Hebron, the Rev. Ransom Warner is officiating in the Parishes of Simsbury and Granby, and the Rev. J. M. Garfield is usefully occupied with the charge of an Academy in New-Haven, and officiates in the vacant Parishes in his vicinity. The following Cures and Parishes have recently become vacant; viz.. the Cure of Branford, Northford, and North-Haven, and that of Danbury and Reading; and the Parishes of Oxford and Glastenbury.

The Rev. Calvin White, having embraced sentiments of religion and of ecclesiastical government, differing from those of the Protestant Episcopal Church, has declared to me (in writing) his renunciation of the Ministry in the said Church, and his design not to officiate in future in any of the offices thereof. Pursuant, therefore, to the provisions of the 7th Canon passed in General Convention in the year 1820, it becomes my duty to declare that the said Calvin White is suspended from the exercise of any ministerial office in the Protestant Episcopal Church of the United States of America. Much of the pain which this act of discipline would otherwise have occasioned, has been avoided by the spirit of accommodation manifested by the Rev. Mr. White in placing his case under the Canon above referred to, instead of leaving it to the operation of the 26th and 27th Canon's of the year 1808; thus making his suspension his own act.

I have attended the recent session of the General Convention in the City of Philadelphia, and am happy to inform you that the business of the Church was conducted with great harmony and unanimity. The Consecration of the Rev. John L. Ravenscroft, to act as Bishop in the Diocese of North Carolina, and the de-

vising of measures to give greater efficacy to the operations of the Theological Seminary, and the Domestic and Foreign Missionary Society of the Church, were among the most important transactions of the Convention. Considerable interest was manifested in regard to the education of our youth in the principles of the Church; and a Committee was appointed to enquire into the state of the several Colleges in the Union, in relation to this subject, and to report to the next Convention upon the practicability of establishing a Seminary or Seminaries under the patronage and direction of members of our Church.

The Pastoral Letter from the House of Bishops, which will shortly be published and distributed, treats at large of the general Theological Seminary, and of the general Missionary Society. There is therefore the less need that I should dwell upon these subjects in the present address: but I cannot lose the present opportunity without once more earnestly recommending to your notice, and liberal patronage, the Society for promoting Christian Knowledge in this Diocese. The objects embraced by this Society are of paramount importance to the prosperity of this portion of the Vineyard of our Lord. That of supporting Missionaries in the destitute congregations, and among the dispersed members of our Church, was regarded so deeply interesting, by the last Convention that it was determined to devote all the collections of the past year to this single object. The appeal to the liberality of the Congregations was not made in vain; for the annual contributions have been more general, and have considerably exceeded in amount, those of any former year. The station in which I am placed has given me an opportunity of witnessing the beneficial results which these exertions have produced: and I do trust that

the present encouraging prospects will not be suffered to decline by any diminution of liberality or zeal. In a recent circular letter to the Parishes, I felt it my duty to declare, and on the present occasion I feel it to be no less so to repeat the declaration, that the situation of the Diocese has never made a more urgent demand for Missionary exertions, or presented a fairer prospect of their success.

The organization and support of Sunday schools, is a measure which I have already repeatedly urged upon the parishes in this Diocese, and I cannot help now reiterating the recommendation. The provision which the church has made for bringing up her youth in "the nurture and admonition of the Lord" has commanded the admiration of every religious communion. She requires of every Minister to attend to the religious instruction of all the children within his cure. On his entering upon the sacred office, she exacts of him a solemn pledge to be diligent in the duty of "instructing the youth in the catechism"; and this duty is more fully enjoined and enforced in the first Rubric after the Catechism, and in the 22d Canon. The corresponding obligations which rest upon parents and guardians are no less fully enjoined. They are urged in general terms in the baptismal office, and will be found fully and explicitly enforced in the third Rubric after the Catechism. The institution of Sunday Schools is one of the most efficacious modes which has been adopted for carrying into effect these regulations of the Church. The assistance which the minister receives from the young people of his Parish, is a great relief and encouragement in his duty, and their pious labours are amply requited by the consolations of an approving conscience, and by the salutary effects which such labours are calculated to produce on their own hearts and lives. From the embarrassment which had

arisen from the want of suitable books, and a simple and uniform system of organization, the last Convention appointed a Committee to devise and prepare a suitable code of Sunday-School instruction. But as no system has been reported by that Committee, I have thought proper to give my approbation to a manual of religious instruction, called "The young Churchman's Guide," prepared by the Rev. Harry Croswell.

But it is almost in vain to endeavour to imbue the tender minds of our children with our own views of religious truth, if during their subsequent education they must be placed in situations where our peculiar sentiments are constantly treated as matters of indifference, or exhibited as positively erroneous. It is difficult for youth to withstand the influence of example, of authority, and of numbers : and without imputing any sectarian partialities, or any proselyting zeal, to the instructors of Academies and Colleges who dissent from our religious views, every person who knows any thing of the relations subsisting between the instructor and the pupil, must be aware of the important influence which the religious sentiments of the former will be likely to produce on the minds of the latter. There is moreover, a spurious liberality much in vogue at the present day, which, if it do not reach absolute latitudinarianism, professes to regard it as a matter of indifference, or at most, of expediency, to what particular denomination of Christians any one belongs. But if this principle be admitted, the obvious inference is, that it is most expedient to unite with that denomination which is the most numerous, or the most popular. It is easy to see that the prevalence of such a principle would prove the ruin of our Church, and lead to a general laxity of religious faith. We are Episcopalians, not from any slight preference,

but as I trust from examination and conviction, and from an imperious sense of duty. Our charity would accord the same grounds of preference to other denominations ; and that golden rule which applies to so many of the relative duties, we would take as the true rule of religious toleration—"to do to others, as we would have them do to us ;" while we may reasonably require the same religious privileges which we freely concede to others. Without setting up, therefore, for exclusive orthodoxy, we may surely be allowed to take all those measures for the education of our children in our own faith, which are adopted by other religious denominations, and in relation to which we can have no cause of complaint. We should not, perhaps, be over-solicitous in imposing our own creed upon our children, but it is an evidence that we think lightly of our profession if we needlessly place them in situations where they will be likely either to become indifferent to our peculiar principles, or to acquire a positive bias against them.

Under the influence of such considerations, the Episcopalians of this State petitioned the General Assembly, during its recent session, for the incorporation of a College, to be under the patronage and principle direction of members of our Church. The application was received with great liberality ; and a Charter has been granted, on condition that Thirty Thousand Dollars be raised by private contribution. An earnest appeal will now be made to the friends of the proposed Institution, and I confidently trust it will be met with that liberality which the importance of the object demands.

The subjects which I have thus brought before the Convention, may not, at present, require any special acts of legislation, but they are such as I have judged most interesting and important to the welfare of the Dio-

cese, and I hope they will receive your deliberate and careful consideration.

Brethren—I have only to add my prayers for the divine blessing on our present labours: and may He who has “built his Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto him, through Jesus Christ our Lord.”

THOMAS C. BROWNELL.

Meriden June 4th 1823.

To the Editors of the Churchman's Magazine.

ON THE GENERAL CONFESSION IN
THE COMMUNION SERVICE.

The indulgence with which my last communication was treated, encourages me to trouble you once more, with a few reflections on the GENERAL CONFESSION, in which the priest and people unite in the Communion service of the Church.

By turning our attention for a moment to this Confession, we shall perceive that it breathes throughout, that fervent, humble, and penitential spirit, for which all the services of the church are so remarkable; and that its language is peculiarly adapted to the feelings of every devout and pious disciple of Jesus, who comes to partake of the Lord's Supper.

The Confession opens with this solemn invocation:—“*Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men.*” This language, in the mouth of a christian worshipper, who is prostrate before the throne of grace, is not only appropriate in itself, but is calculated, in an eminent degree, to excite the feelings of awe and reverence. That the Being

whom we address is *omnipotent*, is a consideration, sufficient alone, if properly realized, to bring us to a sense of our dependance, to destroy every suggestion of self-sufficiency, and to reduce the will to obedience and submission. But we invoke him also, as the *Father of our Lord Jesus Christ*; as that good, and gracious, and merciful being, who gave his only Son, to be the Redeemer and Saviour of the world—a ransom for lost rebels—and a propitiation for the sins of mankind: A consideration, calculated, on the one hand, to heighten the emotions of love and gratitude; and, on the other, to impress upon our hearts a deeper sense of our own helplessness, and our entire dependance upon the forbearance and compassion of God, for deliverance and pardon. Again, we address him, as the *Maker of all things*; as that Mighty Creator, by whose word, the visible world, and all things else, were brought into existence; by whose wisdom, the whole system of created nature is regulated and governed; by whose over-ruling providence, all things are preserved and sustained; and by whose final mandate, the world, and every thing therein, shall perish, and come to an end: A consideration, sufficient to check the rising pride and arrogance of the creature, and to bow the heart in humble adoration and reverential awe. And last of all, we address this Being, as the *Judge of all men*: An awful consideration; and one, of all others, best calculated to bring the stubborn will into subjection, and to fill up the measure of reverence, humility, self-abasement, and dependance. The heart is more immediately interested in the contemplation of the attributes of our Almighty Creator, Preserver and Benefactor, when we view him also as our eternal Judge. Conscious that we are in his immediate presence; assured that all hearts are open to him, that all desires are

known to him, and that no secrets are hidden from him; sensible that he knows every motive by which we are influenced, every passion by which we are swayed, and every principle by which we are governed; and believing, as we must, that we shall finally be judged, not by what we profess, but according to our practice; it will be strange indeed, if we do not feel the immense weight of our responsibility, mingled with an unfeigned disposition to acknowledge our transgressions, and to seek for pardon and salvation, through the all-sufficient blood of atonement.

Accordingly, the Confession proceeds—“*we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty; provoking most justly thy wrath and indignation against us.*” This language, it must be acknowledged, is peculiarly adapted to the feelings of every devout and pious disciple of Jesus. It is from a conviction of his sinfulness, that the penitent is first brought to the foot of the cross. It is a sense of unworthiness that excites his contrition. He feels that he is prone to evil; that in thought, word, and deed, he has violated the divine precepts, and provoked the wrath and indignation of a just and holy God. And it is this consciousness of sin, that prepares the heart for those penitential supplications, which are immediately subjoined in the Confession: “*We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable.*”

To the pious disciple—to the devout suppliant for mercy—such expressions are familiar. With sorrow unfeigned—with contrition, deep and rending to the heart—has he often bowed himself down before the mercy seat, and bewailed his sins and

wickedness. He is grieved at the remembrance of his transgressions. The burden of them, is too irksome to be borne. He feels the necessity of forgiveness; and is willing on the gracious conditions proposed to him in the gospel, to offer and present himself, his soul and body, to be a reasonable, holy, and living sacrifice unto God. Trusting, therefore, to the compassion of his heavenly Father—relying implicitly on the atoning merits of a Saviour's blood—he is ready to unite in the concluding supplication of the Confession: “*Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord.*”

Such is the fervent, humble, and penitent spirit of this General Confession; and such is the language in which we are to express our feelings, when we draw near to the holy sacrament of the Lord's Supper. That it is a language and a spirit, peculiarly adapted to the case of every devout and pious disciple of Jesus, cannot be denied: And hence, this confession, if duly considered, will furnish a test, by which every communicant may examine and ascertain the state of his heart. For if this language be not spoken *out of the abundance of the heart*, it furnishes a strong case for the application of the reproof addressed on a certain occasion to the ancient people of God: *They have well said all that they have spoken. O, that there were such an heart in them.*”

Let every christian reader, then, honestly ask, whether he can, in truth and sincerity, make the language of this Confession his own—whether he can express it from the abundance of his heart—or whether he must utter it with dissembling

lips? When we invoke the Almighty, shall we entertain such a realizing sense of his power, his majesty, righteousness, goodness, and truth, as to bow down our hearts in reverence, humility, self-abasement and dependance? Can we address him, as *omnipotent*, without suppressing every idea of our own self-sufficiency? Can we address him, as *the Father of our Lord Jesus Christ*, without the highest emotions of love and gratitude, and a deep sense of our own helplessness, and of our entire dependance upon his mercy and compassion, for deliverance and pardon? Can we address him, as *the Maker of all things*, without intuitively trembling in his presence? And, finally, can we address him, as *the Judge of all men*, without feeling our responsibility—without realizing the necessity of seeking pardon and salvation, through the atoning blood of the Redeemer? If we can utter this solemn invocation, so coldly and unfeelingly, as to avoid these emotions, we draw near to this holy sacrament in vain, and every thing that follows, is but empty form and idle ceremony. But as this is only the opening of the Confession, so it is but the commencement of our self-examination.

Let us further ask, then, whether, as we proceed, we can *acknowledge and bewail our manifold sins and wickedness*, with a due sense of their enormity; and whether we do really feel as if we had provoked the wrath and indignation of a just and holy God? Do we feel that deep consciousness of sin, which prompts the heart to sincere and earnest repentance? Are we indeed heartily sorry for our transgressions? Is the remembrance of them really grievous to us? Is it true, that the burthen of them is intolerable? Let us weigh these questions well. Let us ascertain whether our hearts are rent and broken; and whether we can turn to the living God, with that humble and

contrite spirit, which he has promised not to despise. We shall readily perceive the necessity of all this: For without this consciousness of sin, with what propriety can we cry for mercy? How can he sincerely seek for pardon and forgiveness, who knows not that he is a poor and helpless sinner? None but the sick will ask for a physician; and he who knows not that he is diseased, will spurn at every prescription for his relief. And how can he sincerely pray for *newness of life*, who looks back with approbation and complacency on the past? It is utterly impossible. We are not to expect such contradictions. It would be idle to look for penitence, contrition, humility, or self-abasement, or any other of the Christian graces, without a deep and heart-felt conviction of sin; and every profession of the one, without a sense of the other, would be little else than senseless mockery.

Let every Christian, then, be faithful in the application of this test. Let us ask, why we make these repeated calls upon God for mercy? Why we call upon him, for Christ's sake to forgive us all that is past? Why we call upon him to grant, that we may ever hereafter serve and please him in newness of life? And may such a course of enquiry, open to us a more thorough knowledge of our hearts. May every lurking propensity to evil be searched out; every species of deceitfulness detected; every slumbering conviction awakened; every renovated feeling roused into action; and every spark of love fanned into a flame. May we always approach the holy table of the Lord in that humble and contrite spirit—in that meek and lowly frame of mind—which the language of this confession indicates. May neither pride nor arrogance—neither self-complacency nor self-exaltation—accompany us to that sacred place. There, before the Almighty Sovereign of the universe—in the pres-

ence of our heavenly Father—before the Maker of all things—in the fear of the Judge of all men—let us bow down in humble adoration, and receive the sacred symbols of the body and blood of our Saviour—the instituted memorials and pledges of his love.

PHILO.

To the Editors of the Churchman's Magazine.

SUNDAY INDISPOSITIONS AND RAINY WEATHER.

A clergyman, anxious for the spiritual welfare of his flock, cannot but be alive to every symptom, by which the habitual feelings of his people on the subject of religion are indicated. He is desirous of knowing whether the work goes forward, apprehensive that he may be labouring in vain. Under the influence of this solicitude, he attends to all the circumstances which may enable him to form a judgement; he ranges his eye over the slips of his church, to see whether they are occupied by their accustomed tenants; he marks their apparent earnestness or indifference during the service; and he lays a particular stress on the frequency of *absence* from church, and the *excuses* for non-attendance.

But all this is only introductory to my subject. It is, Gentlemen, my unhappiness to have a number of parishioners, so feeble in health or deficient in zeal, that the least variation in the weather is sufficient to put all their resolution to flight, and lock them up in their houses on the Lord's day. It is true that I meet them about their usual business on Monday; the bad health, or the apprehensions from a threatening sky, have then passed away; and whether it is, that there is a reviving quality in the air after the day of rest has gone by, or whether the indisposition is of

a periodical kind, lasting but a few hours at once, so it happens that it causes no infringement of *one* clause in the fourth commandment, *six days shalt thou LABOUR*. I have sometimes been apprehensive that they mistook the spirit of the commandment wholly, and thought themselves obliged to *rest* on that day, in the most literal sense of the word. In that case, I would preach a sermon, with all my heart, to prove that they might go to Church on the Lord's Day, without breaking the commandment, for I would on no account have them defile their consciences by doing what they were persuaded was unlawful. But not being altogether convinced of the prevalence of such a mistake, I have postponed my intended homily till I shall be better satisfied.

Now, Messrs Editors, most of you are clergymen, and may have had some experience of this same difficulty; that is, you may have undergone the mortifying necessity of being obliged to harangue a great many empty seats, because the heavens happened to be overcast, and a few drops of rain were pattering against the church windows. Perhaps you have chosen "some theme divinely fair"—some favourite portion of the message of peace and good will to man, on which you have expended unusual labour. Animated with your subject, and burning with desire to become an effective minister of reconciliation, you have hurried away to the house of prayer, in the hope and expectation of meeting there *the whole* of your beloved flock: but how has your zeal been suddenly quenched, to find your coming greeted by only a few of *the faithful*! The people, for whose benefit your sermon has been more particularly composed, *are not there*. A little rain, which you have scarcely noticed yourself, has thinned your church; and at your next parochial visit, you hear them perhaps "re-

gret, that the stormy weather prevented them from hearing your excellent sermon"! How do you feel on these occasions? Are you chagrined, mortified, discouraged? Do you not sometimes fear that you are throwing your ministry away? Is there any sacrifice you would not make, if you could only gain the *constant* attention of your people to the duties of the Lord's house? If you have no painful feelings of this kind, I envy you your christian philosophy; for to me, the sight of an empty house is a source of keen regret. It makes me distrust the usefulness of my labours, and the piety and zeal of my congregation. How can I think favourably of those, who are frightened away from public worship by the slightest indisposition—by an atmosphere too cold or too hot, or by the fear of a little sprinkling, during a walk of five or ten minutes? That must indeed be a faint and feeble zeal, which is so easily quenched.

On the other hand, it affords me no small consolation to be certain of *always* meeting a particular class of hearers, on the Lord's day. There are some, who are *never* absent, unless detained by severe indisposition, or by uncommon inclemency of weather. Nor are they in all cases as well provided with "the comforts and conveniencies of life" as their more timid or less zealous neighbours. Though some of them would be accounted "the poor of this world," yet are they "*rich in faith*, and heirs of the kingdom of heaven." To them, it is no hardship "to appear before the Lord, and to worship in his holy temple." There they delight to dwell; and there they are constantly found, in contempt of the excuses which might be drawn from bodily indisposition, or a threatening sky.

Perhaps I am giving the experience of some of my brother clergymen, in detailing my own. If you should think so, you will use your

discretion in giving this paper a place in your Magazine. It *may* inspire some of your readers with more fortitude, to encounter the inconveniences of a short walk on a Sunday morning; or it may reclaim some loiterer in the vineyard of the Lord.

HIEROS.

For the Churchman's Magazine.

WASHINGTON COLLEGE.

New things are apt to excite opposition: and why not a charter for a new college, as well as other novelties? It is indeed true, that the idea of a second college in Connecticut is not very novel; for the subject has been frequently agitated within the last twenty years. But the success of the application—the granting of the charter—this is the *new thing*; and since this is followed by the "note of preparation" for endowment and organization, objections arise in various quarters, and in some particular cases, are maintained with a very ill grace. For example, in a neighbouring state, which contains some half-a-dozen of colleges, besides a number of seminaries of different kinds, Connecticut is deemed too "small" for a second college; while some people, nearer home, affect to believe that a new college must of necessity injure Old Yale, and therefore ought not to be encouraged.

With regard to the first objection, it is admitted, that Connecticut is small in extent, and limited in resources; and that it of course becomes her to be modest in her pretensions. But how the mere size of a state furnishes an objection to her opening seminaries for the education of such youth as choose to resort thither for the purpose, it is difficult for me to conceive. Connecticut yet contains many unoccupied acres of ground, and some fine *building*

spots; where there is every thing to render the situation of a literary institution pleasant, healthy and agreeable—good and cheap marketing, excellent water, and salubrious air—beside a goodly share of regular morals and decent manners, and where, I doubt not, young men may be well educated, provided commodious buildings can be erected, and suitable professors employed.

But in what manner the new college is to injure Old Yale, it is still more difficult to conceive.—The deserved celebrity of Yale College, has already drawn such a number of pupils from every part of the union, that it is understood they cannot all be accommodated with quarters within her walls. The institution is becoming unweildly, and its management extremely difficult; and hence, it would prove a relief, instead of an injury, if the new institution were to receive a portion of the youth who resort to Connecticut for their education. And besides, Yale is well known to be the college of a sect, the most powerful in numbers and resources in the United States—a sect, who will never suffer it to languish, while the new college, being under the control of Christians of various denominations, will derive its principal patronage from other sources than those on which the old institution depends; and will operate in a manner so wholly distinct, that there will be little or no danger of interference.

Should these objections, or any other, be pressed upon the attention of the public, I shall consider it my duty to notice them at some length. At present, I remain

ONE OF THE PETITIONERS.

THE BIBLE.

The following deplorable estimate

of the spiritual wants of the great human family, is found in an Address to the Public, by the LOUISIANA BIBLE SOCIETY, dated March, 1822.

"That the Bible is the word of the MOST HIGH GOD, our Maker, Governor, Redeemer, and Judge; that comprising, as it does, both the "Law of his righteousness" and the "Gospel of his grace," it should be communicated with the least possible delay, to all men; and, that upon such a dissemination of it depends both the present and future welfare of our race—are points which, we trust, we have only to recall to your minds. In the full view now, of all the momentous truth they involve, let the following simple facts be contemplated:

1. That the amount of population on the globe, reckoning 630,000,000 Pagans, 188,000,000 Mahometans, 12,000,000 Jews, and 170,000,000 nominal Christians, is 1,000,000,000:

2. That by the best accredited estimate, the amount of copies of the Bible issued from the press, since the discovery of printing, to the establishment of Bible Societies, is but 25,000,000:

3. That a copy of the Bible, in ordinary cases, is not supposed to last more than *thirty years*; and, consequently,

4. That of the 1,000,000,000 of the human race, *very considerably less than 25,000,000 were, at the end of the period referred to above, provided with the Bible:*

5. That since that period, though the issues of the Bible, through the establishment of societies for the purpose, have been greatly augmented, yet these societies, with all their combined exertions, have been able to add, in sixteen years, *not more than 6,000,000 to the number of copies before issued:* and

6. That at the same, *i. e.* the present rate of issue, *Five Hundred*

Years must roll away, before a copy of the Bible can be placed in each of the families of the earth.

And when, in the view of these facts, we carry along, with us the considerations—

1. That a generation of men, *i. e.* a number equal to the whole amount of 1,000,000,000 passes from the world in *thirty years* :

2. That 33,000,000 and upwards pass from it *every year* :

3. That 97,000 and upwards pass from it *every day* : and

4. That 70 and upwards pass from it *every minute*—can we need another word to show us the necessity of an extended and invigorated effort for the dissemination of the Bible !

Were it possible and proper for us to leave out of sight the hundreds of millions, in other lands, who are in absolute destitution of the Bible, and either harden our hearts against their deplorable condition, or with a just hope of their relief, turn over the charge of their supply to other national Bible Societies, still the call for an extended and invigorated effort which arises *out of the bosom of OUR OWN COUNTRY*, is loud and piercing enough to awaken our sympathies and exertions.

Of the 10,000,000 of the population of these United States, it is the alarming estimate *that 5,000,000 are, at this moment, destitute of the Bible.*

And it is a case capable of the clearest demonstration, that at the probable *ratio* of the increase of population, and at the present rate of the issues of our National Bible Society, *its supplies will NEVER overtake the demand.*

And that nothing short of an immediate and annually continued augmentation of those issues, to nearly *Four times their present amount*, can give us even the barely tolerable prospect of having a copy of the Bible deposited in each of the families

of our land, at the termination of A SCORE of years.

In the light of these facts, and considerations, and prospects, fellow-citizens—were we left to the influence of natural feelings, and of humanity and of patriotism, can we not discern enough to awaken us all to an immediate, and strenuous, and consentaneous exertion in support of this noblest institution of our country ! But are there not still greater and more powerful principles among you to which the appeal may be made ? Who is there of us that calls himself by the name of a *Christian*—and in so doing, pledges himself to uphold and promote the cause of the Bible, that does not feel the obligations here laid upon him, altogether unavoidable ; Or that can wish, were it even possible, to escape the pressure of them, and yet retain so high and venerable a name !”

ON THE REVERENCE REQUIRED IN PRAYING TO GOD.

(Circulated by the Society in England for Promoting Christian Knowledge.)

In order to correct the very irreverent custom too many use of *Sitting*, while humble, solemn prayer is making to *Almighty God*, it will be proper to attend to the injunctions and particular directions of our *Church* in this respect, which are grounded on scriptural authorities for a different practice.—As all our public prayers to the *Supreme Being*, are made in the Name of the *Lord Jesus Christ*, (the only Mediator between God and men) it is highly becoming, that we should follow the example held out to us in God's Word, respecting the usual posture of devout worshippers, while addressing the *Creator and Redeemer* of mankind. The following passages from both

the Old and New Testament, it is to be hoped, will prove useful to reform the indecent practice of *sitting* during those parts of divine worship which expressly require us to *kneel*—for as from want of use or inability all men may not be able to kneel for a continuance of time, without some uneasiness, in that case, *standing* (at least) while devout supplications are making to the Throne of Grace, is an attitude more suitable to the solemnity of prayer, and indeed indispensable in every humble Christian. We see in Holy Scripture (2 Kings v. 18.) that even heathens bowed to their *fancied* gods; and shall Christians do less to the Blessed and only Potentate, the King of Kings, and Lord of Lords! It is shewn in the 22d Psalm and 30th verse, that all that go down to the dust (all who call on the Name of the Lord) “shall *kneel* before Him.” Yea all Kings shall *fall down* before Him. (Psalm lxxii. 11.) Accordingly we read of Solomon’s *kneeling* on his *knees* in worship, (2 Chron. vi. 13.) and rising up from *kneeling* on his *knees* (1 Kings viii. 54.) and the holy prophet Daniel used the same humiliating attitude in prayer, *Who kneeled* three times a day on his *knees*. (Dan. vi. 10.) When St. Paul took leave of the pious disciples that accompanied him to the ship—we do not read of their *sitting* or even standing while offering up petitions unto God for their mutual safety, and his blessing on them—but they *kneeled* down on the shore and prayed. (Acts xxi. 5.) Had not that posture been the most proper they certainly would have preferred the other.—Wherewith (saith the Prophet Micah, vi. 6.) shall I come before the Lord, and *bow* myself before the Most High God? And when the Apostle prayeth for his disciples, (Eph. iii. 14.) he says, —“For this cause I bow my *knees* unto the Father of our Lord Jesus Christ.” What do we expressly de-

clare we will do in the early part of our excellent Church Service, (Ps. xcv. 6.) “O come let us worship and fall down and *kneel* before the Lord our Maker.” With what truth can *they* pronounce these words, who idly, and irreverently *sit* during the most solemn services of the Church?—“I have sworn by myself, saith the Lord, (Isaiah xlv. 23.) that unto me, every *knee* shall bow;” or as St. Paul introduces the quotation—“As I live, saith the Lord, every *knee* shall bow unto me.” (Rom. xiv. 11.) Again, the propriety and necessity of this becoming posture in vile dust and ashes, before the throne of the Most High, is fully established by this single text, (Phil. ii. 10.) “At the Name of *Jesus* every *knee* shall bow—of things in heaven, and things on earth, and things under the earth.”—And if there is need of any stronger proof than what has been advanced, for the humbling the body as well as the mind, when calling upon God—take the pure example of the Blessed Jesus Himself, during his abode on earth, whose mode of worship, places beyond all doubt what posture best suits the Suppliant to heaven.—His authority alone is sufficient to direct our practice,—for we read, (Luke xxii. 41.) that “*Jesus kneeled* down and prayed.” In short, the gross indecency of *sitting* while we pray to God, is strongly reprobated by our different conduct toward mortal men. Would a condemned criminal, imploring his forfeited life of an earthly Sovereign, or even a needy dependant, asking a favour of his Patron, instead of standing to solicit their regard, sit down before them while suing for the desired benefit? And shall we thus honour the creature more than the Creator? Reason—Decency—and the Divine Command—unite in reproaching such senseless and irreverent conduct!

May all who enter the hallowed

walls of God's Holy House, consider in whose presence they then appear:—What a Mighty, and Holy Being they are addressing:—That "Where two or three are gathered together in Christ's name, there is He in the midst of them:"—and struck with a due sense of their great unworthiness, and a profound awe of the Divine Majesty, may they find grace to know, and feel their need of help, to worship Him as depending creatures ought—with that humble and reverent posture that becomes the sinner, before the Majesty of Heaven.

FRAGMENTS.

DOCTOR JOHNSON somewhere observes of ludicrous Epitaphs, (and the remark applies to every species of misapplied mirth), "this is joking about one of the few things which make wise men serious."—This remark of the Doctor may bring to mind the reply of the accomplished Walsingham to one who rallied him for his gravity.—"Ah, my friend! all things are serious about us: God is serious, who exerciseth patience towards us: Christ is serious, who shed his blood for us: the Holy Spirit is serious, in striving against the obstinacy of our hearts: the Holy Scriptures bring to our ears the most serious things in the world; the Holy Sacraments represent the most serious and awful matters; the whole creation is serious in serving God and us: all that are in heaven and hell are serious; how then can we be gay?"

CALED, the general of the SARACENS, engaged in single combat with the commander of the Roman forces opposed to him, and took him prisoner. Having seen him secured, he changed his horse, and took a fresh one with which the governor of Tad-

mor had presented him, and hurried back into the field. Derar desired him to stay behind: "for, said he, you have tired yourself with fighting with this dog. Therefore rest yourself a little and let me go." To which Caled answered, "O Derar! we shall rest in the world to come. He that labours to-day shall rest to-morrow."

ANECDOTE OF DOCTOR RADCLYFFE.

I have somewhere met with the following anecdote of, I believe, *Doct. Radclyffe*, one of the *forty seven* employed by King James in executing the present translation of the Bible.—After that great work had been published, and "appointed to be read in churches," it was violently attacked by many of the dissenters, and faults in abundance were soon discovered, or imagined to exist. Doct. Radclyffe chanced one day to be present in a dissenting place of worship. The preacher, who was a young man, took his text from the authorized version, and proceeded to edify his hearers with a critical dissertation; in which he made it appear that the translators were wholly in the wrong in the rendering they had given to a particular word, for, in his opinion it was susceptible of *three* different significations. After the exercises were over, it was the Doctor's fortune to dine in company with the young divine; who, ignorant of the part his companion had borne in the translation, renewed his attack on the unfortunate word to the great edification of the company. "When he had exhausted his critical ammunition, the Doctor turned to him, and calmly observed;—"My dear Sir, you are mistaken in supposing that the word is susceptible of *but* three renderings. We found that it might be translated in *thirteen* different ways;

but after much discussion, and frequent examinations by different hands, we agreed on the present translation as coming the nearest to the meaning of the original."

The usual business was transacted with great harmony, and the Convention adjourned between 11 and 12 on the following day.

VOX POPULI, VOX DEI.

John Wesley, in a considerable party, had been maintaining with great positiveness the doctrine of *Vox populi, vox Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. Finding himself a little puzzled to maintain his thesis, notwithstanding the logic he had learned at Cambridge, the preacher, to put an end to the controversy, put his argument into the shape of a *dictum*, and said, "I tell you, sister, the voice of the people is the voice of God."—"Yes, (replied his sister, mildly,) it eried, CRUCIFY HIM, CRUCIFY HIM!" A better refutation of the absurd doctrine was perhaps never given.

The Convention of the Protestant Episcopal Church in Connecticut, assembled in Meriden, on the 4th inst. and proceeded to the Episcopal Church, where the Convention Sermon was preached by the Rev. Mr. Croswell of New-Haven. Two young men, the Rev. Mr. Hull, and the Rev. Mr. Garfield, were admitted to the holy order of Priests.—On the evening of the same day, a sermon was preached by the Rev. Mr. Cornwall, of Cheshire, in favour of the Society for promoting Christian Knowledge, and a collection made for the Society. The Address of the Bishop, on the opening of the Convention, gave a favourable account of the state of the Church in the Diocese, and particularly recommended an extension of Missionary exertions, to supply the vacant parishes.

ORDINATIONS.

On Wednesday, May 14th, In St. Paul's Chapel in the city of New York, Mr. Augustus L. Converse, late a Student in the General Theological Seminary, was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Hobart.

On the first Sunday after Trinity, June 1st, in St. Luke's Church, New York, Mr. Orismus H. Smith, late a Student in the Branch Theological School at Geneva, was ordained Deacon by the same Bishop.

On Sunday the 8th of June, in St. Peter's Church, Philadelphia, Mr. Henry M. Mason was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop White.

On Wednesday, the 4th of May, an ordination was held in St. Paul's Church, Baltimore, by the Rt. Rev. Bishop Kemp, when Henry H. Pfeiffer and G. B. Shaeffer, Deacons were admitted to the Holy Order of Priests.

On Wednesday, the 4th of June, in the Episcopal Church at Meriden, during the Session of the Convention, the Rev. Lemuel B. Hull, and the Rev. John M. Garfield were admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell.

Society for the Promotion of Christian Knowledge in England.—From April, 1821, to April, 1822, this Society distributed Bibles, Testaments, Prayer-Books, other bound books, and Tracts, to the amount of 1,222,382. Its receipts, during the same amounted to £ 53,729, 9s, 3d sterling—its expenditures, to £ 48, 836, 3s, 1d.

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